

present is an iron ball in the future.”⁷ Indeed, we learn that the law of karmic causation never fails. We should be ever mindful of that and behave ourselves. Thus the *Daijiki-kyō*⁸ says: “Those who steal from the samgha commit a sin graver than the five sins . . .”⁹

IO

*On the Death Penalty for Constantly Boiling and Eating Birds' Eggs*¹

In the village of Shimoanashi, Izumi district, Izumi province 和泉國和泉郡下蒲脚村,² there was a youth³ whose name is unknown. Innately evil, he did not believe in the law of karmic causation and used to hunt birds' eggs to boil and eat.

In the third month in the spring of the first year of the horse, the sixth year of the Tenpyō shōhō era, a strange soldier came to him and said, “I was sent to get you by a provincial official.”⁴ He had a plate four feet long⁵ fastened to his waist. So they went off together, and, when they came to the village of Yamatae in Hitada district 纒郡山直里,⁶ they made their way into a field covered with several acres of wheat two feet tall. The youth saw the field all aflame and it was too full of embers for him to put his feet down. Running about in the field, he wailed, “It's hot, it's hot.”

It happened that a villager was collecting firewood on the hill. As he saw the boy running and falling down and heard his wailing, he came down from the hill and tried to stop him, but the boy resisted. Nonetheless, the villager tried hard to catch the boy until he was able to pull him out of the enclosure. The boy fell to the ground without a word.

7. See I.30, n. 22.

8. *Daijōdō daijiki-kyō* (*Taishō*, XIII, No. 397).

9. This quotation is the preceding line of the quotation in I.20, n. 12.

1. Cf. *Myōōki* (III), On Emperor Wu of the Chou dynasty 周武帝, and on a boy, *Konjaku monogatari-shū* (IX, 24; XX, 30). This story is based on the folk etymology of the local name Anashi 蒲脚, which literally means “sore legs,” dressed in the Buddhist clothing of karmic retribution.

2. Present Izumi-ōtsu-shi, Ōsaka-fu 大阪府和泉大津市.

3. 中男 *chūnan*, a boy between the ages of seventeen and twenty (*Yōra-ryō*, “Ko-ryō,” Article 6); after 757, between ages eighteen and twenty-one (*Shoku Nihongi*, Tenpyō hōji 1:4:4).

4. 國司 *kuni no tsukasa*.

5. 札 *funda*, a writ of summons on a wooden plate.

6. In present Kishiwada-shi, Ōsaka-fu 大阪府岸和田市.

After a while he woke up and groaned in pain, saying, “Oh, my sore feet!” The villager asked him, “Why did you behave like that?” He replied, “A soldier came to take me and forced me to step on embers so hot that I felt as if my feet had been boiled. Looking around, I found myself surrounded by mountains of fire without any way out and so I was crying and running about.” Hearing this, the villager rolled up the boy's pants and looked at his legs. The flesh was all gone and nothing was left but the bones. He died the next day.

Now we are sure of the existence of hell in this world. We should believe in the law of karmic retribution. We should not behave like a crow which loves its own chicks and eats others. Without compassion man is just like a crow. The *Nehan-gyō* 涅槃經⁷ says: “Though there is a distinction in respectability between man and animal, they share the fact that they cherish life and take death gravely . . .” The *Zen'aku inga-kyō* 善惡因果經⁸ contains a passage which gets right to the point: “The one who roasts and boils chickens in this life will fall into the Hell of the River of Ashes⁹ after death.”

II

*On the Penalty of a Fatal Disease for Abusing a Monk and Committing a Lustful Deed*¹

In the reign of Emperor Shōmu, nuns of Saya-dera 狹屋寺² in Kuwahara, Ito district, Kii province 紀伊國伊刀郡桑原, vowed to hold a service and invited a monk of Yakushi-ji³ on the West Side of Nara, Dharma Master Daie 題惠 (popularly called Dharma Master Yosami 依網, for his secular name was Yosami no muraji),⁴ to perform the rite of repentance⁵ devoted to the Eleven-headed Kannon 十一面觀音.⁶ It happened that a wicked man lived in that village. His surname

7. *Daihatsu nehan-gyō*, XX (*Taishō*, XII, 484b); see Chap. II(2)a, n. 65.

8. *Zen'aku inga-kyō* (*Taishō*, LXXXV, 1381). See Chap. II(1)c, n. 61.

9. 灰河地獄 Kega-jigoku, one of the sixteen subhells that belong to the eight Hells of Heat (see II.7, n. 24), in which scorching ashes flow.

1. Cf. *Konjaku monogatari-shū* (XVI, 38).

2. A nunnery which once existed at present Saya, Katsuragi-chō, Ito-gun, Wakayama-ken 和歌山縣伊都郡葛城町佐野.

3. See Editor's Preface, n. 4; also Chap. I(1)c.

4. The parenthesis is inserted by Kyōkai. Although nothing is known of Daie, the *Shinsen shōjiroku* cites Yosami as a family descended from kami in the capital or an immigrant family in Kawachi.

5. See Chap. II(1)a, nn. 5.

6. See Chap. II(3)b.

was Fumi no imiki 文忌子⁷ (his popular name was Ueda no Saburō 上田三郎).⁸ He was evil by nature and had no faith in the Three Treasures. The wife of this wicked man was a daughter of Kamitsuke no kimi Ōhashi 上毛野公大橋.⁹ She observed the eight precepts for one day and one night,¹⁰ and went to the temple to participate in the rite of repentance in the congregation. When her husband came home, he could not find her. Having asked where she was, he heard his servant¹¹ say, "She has gone for the rite of repentance." At this he became angry and immediately went to the temple to bring his wife back. The officiating monk¹² saw him and tried to enlighten him, preaching the Buddhist doctrine. However, he would not listen to the monk, saying, "None of your nonsense! You vulgar monk, you seduced my wife! Watch out or you'll get your head smashed!" His vile speech cannot be described in detail. He called his wife to go home with him, and on their return he violated her. Suddenly an ant bit his penis, and he died in acute pain.

He brought on his own death, immediate retribution, since he was so evil minded as to insult the monk unreservedly and not to refrain from wicked lust.

Even if you have a hundred tongues in your mouth and utter a thousand words, never speak ill of monks. Otherwise you will incur immediate penalties.

I2

On the Immediate Reward of Being Saved by Crabs for Saving the Lives of Crabs and a Frog¹

In Kii district, Yamashiro province 山背國紀伊郡,² there lived a woman whose name is unknown. She was born with a compassionate

7. For the Fumi family, see II.7, n. 13. The title of *imiki* was conferred on the Fumi family in 685. See *Nihon shoki*, XXIX (Tenmu 14:6:20); Aston, "Nihongi," II, 369-370.

8. The parenthesis by Kyōkai.

9. The *Shinsen shōjiroku* cites this family as being native Japanese.

10. 八齋戒 *hachi-saikai*; see I.24, n. 3.

11. 家人 *kenin*, domestic servants whose status was hereditary and who were allowed their own dwellings. They differ from slaves who could be bought and sold. *Ryō no gige*, "Ko-ryō," Articles 35, 40; Sansom, "Early Japanese Laws," Part Two, 145-147.

12. 導師 *dōshi*, Dharma Master Daie in this case.

1. See II.8, which shows the same plot of "the grateful animal" repaying a kindness. Cf. D. L. Philippi, "Ancient Tales of Supernatural Marriage," *Today's Japan*, V (No. 3, March-April, 1960), 19-23. Cf. *Hokke kenki* (III, 123), *Genkō shakusho* (XXVIII, 2), *Konjaku monogatari* (XVI, 16), *Kokon chomonshū* (XX), etc.

2. Present Kyoto-fu.

heart, and she believed in the law of karmic causation so she never took life, observing the five precepts³ and the ten virtues.⁴

In the reign of Emperor Shōmu, young cowherds in her village caught eight crabs in a mountain brook and were about to roast and eat them. She saw this and begged them, "Will you please be good enough to give them to me?" They would not listen to her, but said, "We will roast and eat them." Repeating her wholehearted entreaty, she removed her robe to pay for the crabs. Eventually they gave the crabs to her. She invited a *dhyāna* master⁵ to give a blessing in releasing them.

Afterward she was in the mountain and saw a large snake swallowing a big toad. She implored the large snake, "Please set this frog free for my sake, and I will give you many offerings."⁶ The snake did not respond. Then, she collected more offerings and prayed, saying, "I will consecrate you as a kami. Please give it to me." Still without answering, the snake continued to swallow the toad. Again she pleaded, "I will become your wife in exchange for this toad. I implore you to release it to me." Raising its head high, the snake listened and stared at her face, then disgorged the toad. The woman made a promise to the snake, saying, "Come to me in seven days."

She told her parents of the whole affair in detail. They lamented, saying, "Why on earth did you, our only child, make such a promise you cannot fulfill?"

At that time the Most Venerable Gyōgi was staying at Fukasasa-dera 深長寺⁷ in Kii district. She went and told him what had happened. When he heard her story, he said, "What an unfathomable story! Just keep a steadfast faith in the Three Treasures." With these instructions she went home, and, on the evening of the appointed day, she tightly closed the house, prepared herself for the ordeal, and made various vows with renewed faith in the Three Treasures. The snake came, crawled round and round the house, knocked on the walls with its tail, climbed onto the top of the roof, tore a hole in the thatch of the roof with its fangs, and dropped in front of her. She merely heard the noise of scuffling, as if there was jumping and biting. The next morning she found the eight crabs assembled and the snake cut to

3. 五戒 *gokai*; see II.8, n. 6.

4. 十善 *jūzen* (Skt. *dāśakusāla*); they are: not to kill, not to steal, not to commit adultery, not to lie, not to use immoral language, not to slander, not to equivocate, not to covet, not to give way to anger, and not to hold false views. Tradition says that the reward for observing these precepts is rebirth in one of the heavens or among men, depending on the degree of observance.

5. 義禪師 *Gi-zenji*; see I.8, n. 5.

6. 脩吊 *mitegura*; see Chap. II(1)a, n. 18.

7. Or 深草寺, unidentified.